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A SERMON

Preached in the

Cathedral Church

AT

WINCHESTER,

The xxix of *May* MDCLXXXI.

Being *Trinity Sunday*, and the day of His MAJESTIES happy Birth and Restauration.

By *HENRY ANDERSON*, M. A. Vicar of *Kingsumborne* in *Hampshire.*

Τὸν Θεὸν φοβεῖδε· Τὸν βασιλέα τιμᾶτε.
Fear God: Honour the King. 1 Pet. 2. 17.

Printed at the request of many who heard it.

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A SERMON

Preached in the

CATHEDRAL Church at *Winchester*,
the xxix. of *May*, 1681.

PSAL. 73. verſ. 25.

Whom have I in Heaven but thee? And there is none upon Earth that I deſire beſides thee.

COntentment is the univerſal Center to which all the thoughts, actions, and contrivances of Men tend; the point to which they are all directed, is ſatisfaction. This is the great ſpring to all the various motions of mankind: and however diſtant and contrary their ways and courſes, their inclinations and conſtitutions are; yet here they all meet and concenter in this one reconciling object. Contentment and ſatisfaction is that which the Learned ſeeks to obtain, in his induſtrious queſt after Knowledge. This jewel the Merchant ſeeks in his dangerous Voyages, the ambitious in his paſſionate purſuit of honour, the covetous in his unwearied

wearied heaping up of treaſure, the wanton in his pleaſing charms of beauty, the conquerour in his earneſt deſires of victory, and the Politician in his deep deſigns. But alas! the miſery of Man is, That he would find that in the variety of the Creatures, which is no where to be found but in the unity of the Creator, the Father, the Son, and the Holy Ghoſt. For abſolute content dwells not here below. It is not in Granaries fill'd with plenty, in ambitious *Haman*'s ſtate and grandeur, in *Sampſon*'s lovely *Dalilah*'s, in *Nebuchadnezzar*'s Rule over the world; it muſt ariſe from no other ſpring but God the Holy Trinity alone, who is the only principal of Being, and fountain of true content. And King *David* draws a right line to the immoveable Center, and directs the Soul to the true Zenith of happineſs, God himſelf, *Whom have I in Heaven but thee?* God alone is the pureſt truth, the chiefeſt good, and final end of intelligent Beings, which ſpeaks the excellency of Chriſtianity, in reference to the ſublimity of its object, which is not the τὸ πᾶν, the Univerſe, or boundary of the world; but God the Ἄλφα and Ωμέγα, from whence all goodneſs flows, the reſt, repoſe and tranquility of all Creatures. *Ariſtotle* in his Metaphyſicks, ſaith, That God is *vivens, æternus & optimus*; a living, eternal and tranſcendent Good. *Plato* in his Book *de Legibus*, ſaith, That God is *bonus, & cauſa bonorum omnium*, good; and the cauſe of all good things. And *Cicero* contemplating God in the happy fruition of himſelf, ſaith, *Ea eſt Dei vita quâ nihil beatius, nihil omnino bonis omnibus affluentius cogitari poteſt; nihil enim agit, nullis occupationibus eſt implicatus, nulla opera molitur, ſuâ potentiâ*

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& virtute gaudet, habet exploratum ſore ſe ſemper tum maximis tum in æternis voluptatibus: i.e. Such is the life of God, than which nothing is more happy, nothing in the world can be thought to abound with more good things; he is implicated in no buſineſs, he undergoeth no labour, but enjoyeth his own power and virtue, and knows certainly that he ſhall be always in tranſcendent pleaſures. God is the Haven of Eternal Felicity, where till we arrive in our Spirits, we are mazed in endleſs wandrings, tortur'd on the rack of ſelf-vexation, our deſires know no Shore or bottom. And there is no man but feels his ſoul too big for terreſtrial things, too noble to glut it ſelf with baſe corporeal pleaſures, and the underſtanding too ſublime a faculty to ſubject it ſelf to a brutiſh appetite; theſe things are never able to fill its vaſt capacities, but only the glorious Trinity, its Maker, and leaves no room for ſorrow to creep in. For the heart of man is triangular, which the whole circle of the world cannot fill (as Mathematicians ſay) but all the corners will complain of emptineſs for ſomething elſe. Nothing can fill the heart of Man but God. Nothing can ſatisfie it but the Divinity it ſelf. There is nothing can give reſt to the ſoul, but only him that made it; for the heart of Man is like the Needle of the Compaſs, it hath a natural trembling to the Pole, even the fruition of bliſs. And then will the ſoul be pleaſed, when it lies down in the lap of Eternity, and the Triple Angle of mans heart ſatisfied, being united to God, the fountain of happineſs, where the Angels ſun themſelves for ever: and the myſtery of the ſacred Trinity ſhall be in full revelation, and that inconceivable

conceivable joy ſhall be open'd to you, which changes not as the Moon, eclipſed as the Sun, nor ſet as the Stars. Holy *David* having traveſted and courſed the whole world in his thoughts, for a reſting place (like *Noah*'s Dove) finds not amidſt the ſwelling Tides of this world, whereon to ſtay his feet, returns back again to the Ark with this Olive-branch in his mouth, *Non eſt mortale quod opto.* He finds no ſanctuary but in Heaven, no ſafe repoſe but in the Almighty, *Whom have I in Heaven but thee? And there is none upon Earth that I deſire beſides thee.* The Royal Prophet ſeems to be now under the ſtorms of grief and trouble, and placed as it were *inter ſuſpiria & lachrymas*, between ſighs and tears; yet he Anchors his hopes upon Providence, and chearfully looks up to Heaven, fetching comfort from thence with a full aſſurance of Divine favour, and in all preſſures or difficulties whatſoever 'takes himſelf to his Harp and plays this divine Anthem, *Whom have I in Heaven but thee? And there is none upon Earth that I deſire beſides thee*, The words being Muſical, I ſhall follow the Allegory, and in it obſerve theſe Two generals, *viz.* The diſpoſition of parts, and the oppoſition of the notes on both. The diſpoſition of parts are *Aſpiratum* and *Lene*, high and low.

Firſt, High in a rational expoſtulation, *Whom have I in Heaven but thee?*

Secondly, Low in a poſitive determination, *And there is none upon Earth I deſire beſides thee.*

In the expoſtulation there are theſe notes in a divine *Climax.*

Firſt, *Quem in Cœlis? Whom have I in Heaven?*

Secondly, *Quem præter te? Whom have I beſides thee?*

Thirdly,

Thirdly, *Quis mihi? Who is for me?*

First, *Quem in cœlis, Whom have I in Heaven?* The Holy Trinity is the Ocean of all true felicity; the comfort, the joy and bliss of Souls. How should we long after thee, and the fruition of that happiness, which thou hast laid up for those that fear thee! In that most glorious state these operations are most specially recommended, and spoken of by the Scriptures, *viz.* Vision, Dilection, and Fruition. They shall be possessed with such a sweet trinity of sight, love, and joy; that the soul will confess, being in an ecstasie of wonder and amazement, that it could not believe those things which now it sees with its eyes, in that it can look no way but it beholds unspeakable glory. And the Soul solacing it self with infinite content, cryes out, *Here will I dwell and abide for ever**. Now whilst others lay up treasures on Earth, in Heaven is my Exchequer. Our souls will be irregular like the Planets in their Epicycles; and whilst we are in the sphere of flesh, and cloathed with mortality, sailing in the Sea of this world, there will be winds to create storms: but in Heaven there is a perpetual calm; no tempest in it; the Soul will joy in Gods Everlasting rest. And this is the divine elevation of *David*'s spirit, *Whom have I in Heaven but thee?* It is the glory and honour of the soul, to be originally from Heaven. How suitable, and how natural is it for the rational soul which comes down from Heaven to look thither, and tend towards the source and fountain of its Being! *Os homini sublime dedit, cœlúmq; tueri jussit*—— How hard a thing is it to keep the flame from pointing upwards? And with what unwearied diligence

* Psal. 132. 14.

diligence do the Rivulets ſeek out the main Ocean? Such an eager purſuit, ſuch ſtrong propenſions (nay far ſtronger) may be juſtly expected in the ſoul towards Heaven, ſeeking the τὰ ἄνω, things above; To ſeek there οἰκίαν ἀχειροποίητον, *an habitation not made with hands*, αἰώνιον ἐν τοῖς οὐρανοῖς, *Eternal in the Heavens*, in as much as the *end* is incomparably greater, and the *Agent* more noble and active: for God hath made us for himſelf, and unquiet is Man's heart until it attains him; it longs for, and thirſts after the living God, *Whom have I in Heaven but thee?*

Secondly, *Quem præter te? Whom have I beſides thee?* Say thou, O Lord, unto my ſoul, I am thy Salvation, and it is enough to bleſs and raiſe me above the Icy hills of worldly joys. For the bleſſed Trinity is a Chriſtian's portion, he is truly poſſeſt of nothing but the Deity, *Whom have I beſides thee?* How glorious art thou in Heaven above! and what infinite happineſs is there provided for me in thee! One day in thy Courts, O Lord, is better than a thouſand elſewhere in the Palaces of ſinful pleaſures, or Tabernacles of wickedneſs. How then may I, or can I take full content or delight in any thing that is here below? For I envy not this globe of Earth, nor ſumptuous habitations of the ungodly: becauſe all delicious enjoyments in this life without thee, will but make a Paradiſe without a Tree of Life. King *David* weighed them in the ballance of the Sanctuary, and did not only find them very light, but οὐδὲν καὶ μηδὲν, nothing to ſpiritual comfort *. *Whom have I beſides thee?* Thou, O God doſt far ſurpaſs all the contents of *Iſrael*, as light doth pitched darkneſs, thou art the very joy of my heart, and my portion for ever.

* Pſal. 4 6.

Thirdly,

Thirdly, *Quis mihi? Who is for me?* Who pleads my cauſe in Heaven? not any Saint or Angel, nor yet the Holy Virgin; but thou, O Lord. And do not ſome doat on Images with the Romaniſts, and others on Imaginations with Factioniſts; who fall into the heat of contention, the fire of Schiſm. How few are in the right way of Gods preſcriptions? which is *Jehovah Elohenu, Jehovah Echad*, the Lord our God is one Lord; the Father Lord, the Son Lord, the Holy Ghoſt Lord. And what the tranſcript or copy of the world could not, the Sacred pages and volumes of Holy Writ have diſcover'd of the Deity; the Co-eternity of the Son of God with the Father, the proceſſion of the Holy Ghoſt from both, the Unity of the Three in One uncreated Eſſence; *For there are three that bear record in Heaven*, (ſaith St. *John*) *the Father, the Word and the Holy Ghoſt, and theſe three are one.* Thou art my Creator, my Redeemer and my Comforter, which makes the queſtion paſt all queſtion, and needs no further diſputation, I have none in Heaven but thee. The deſire of this Celeſtial place and ſtate, cauſeth the Royal Prophet to deſpiſe all tranſitory flaſhes and ſparks of earthly pleaſures, which is the ſecond part, *viz.* Low in a poſitive determination, *And there is none upon Earth that I deſire beſides thee.* 1 Epiſt. 5. Ch. 7. ver.

The Princes and Monarchs of the world, who are retinued with all the Equipage of greatneſs, and ſtrange variety of delights; being liberally and abundantly provided for; Silver, Gold, and Jewels are their's, and all Creatures in the Earth, and the Air, and Water are preſſed for their ſervice: yet all theſe enjoyments are nothing without thee, *None*

upon Earth I desire besides thee. Et tecum non, the the negation is personal, no man for his favour, no Creature for its excellency that I desire in the least comparison of thee. For the treasures of this world are but gilded Thorns and concealed Miseries; and yet how many Shrines and Altars are there erected in mens hearts to this great Idol of the world? Most scarce acknowledge any other God but this Golden Calf, to which they pay their servile devotions. And when thoughts stream towards wealth, Rivers are but draughts enough for them. *Quod naturæ satis est, homini non est*, as *Seneca*, that grave Moralist, speaks of *Alexander*, who had swallowed up *Darius* and the Indies, and yet in those flouds did thirst, and in that surfeit was hungry. If the Earth were a Center of Diamonds, and did the Heavens shower down Pearls into *Diana*'s lap; and could we enjoy the Land with its Minerals of Gold, and the Sea with the greatness of its treasure, sending Ships to *Tarshish*, and fetching Spices from the East in the Navy of *Hiram*; all these things can't satiate the desires of the Soul, but are miserable fruitions without the glorious Trinity. Then when others lay up on Earth, Heaven shall be my treasure. For the favour of a Prince is but a pleasing snare without thee, and therefore *non est in terris, there is none upon Earth I desire besides thee.* The world is a Theatre of sorrow, a warfare and a bondage, all are prisoners, some in golden Chains, others in Iron; some slaves to poverty, others to riches; some to honour, others to meanness: And all these are interwoven with mixt varieties, as pain and grief, pleasure and sadness; so that the greatest happiness that

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the world can afford, is not able to fill the unlimited desires of the heart, but God only. For the world (the Fools Paradise) is full of Vipers, the obscure print of unsound joys, a dream'd sweetness, and a very Ocean of gall; and so *there is nothing on Earth that I desire besides thee. Mundo utamur*, use we may, but not adore the Creature; we may look upon this fair picture as the work of the Almighty, but not esteem it for a Deity or a God, like the foolish Egyptians, or those Persians that gave veneration only to the lustre of their Jewels. The Christian account (as to Divine Arithmetick *) is cast up for another world, to be a Denizen of the New *Jerusalem*, an Heir of *Eden*, a Peer of Paradise, a Pearl of Vertue, a Star of Glory. Although we are Sojourners here, however we are *Municipes Cœli*, Freemen of Heaven, and have the priviledge to be called and own'd by God as συμπολίται τῶν ἁγίων, the Fellow-Citizens of the Saints. A Christian is called μεθοριζων, one that lives in the confines of Heaven; so that whilst he is here on Earth, he wants but the courteous hand of Death to put him into possession of that above ||. Heaven then is my home, the Creator my Father, the Judge my Advocate, the Spirit my Consolation; therefore *there is nothing on Earth that I desire besides thee.*

* Psal. 90. 12.

|| 2 Cor. 5. 1.

The opposition of Notes on both (being the Second General) now appears.

First, In primacy of order, King *David* is the glass in which we may behold Christian practice. In his thoughts Heaven takes the precedency of Earth, *Whom have I in Heaven but thee, O Lord?* This is his first care to seek τὴν βασιλειαν τοῦ Θεοῦ the

Kingdom of God, here is the *primum mobile* that moves his heart, his will, and his affections, Heaven: then the desire on Earth follows after; and it is honour enough for this vile Earth to wait upon Heaven. Let us not now chaffer Heaven for Earth (as sottish Indians truck away Ore for glass) and for the gaudy nothing of this life, hazard our immortal souls to everlasting flames, and for the toyes and vanities of this world lose an Eternal Kingdom, and for a glorious mortality bid adieu to Heaven, which ought to have the precedency in our heart and affection. Open our eyes, O Lord, that we may see those glorious rayes that stream from the Divinity, and so beautiful an object will be enough to draw and attract our hearts unto thee, echoing forth the Anthem of the Text, *Whom have I in Heaven but thee? And there is none upon Earth that I desire besides thee.*

Secondly, Take it in the sense of the verbs, *habeo & desideravi*; *habeo in Cœlis, I have in Heaven, desideravi in terris, I desire on Earth.* Here we tire our selves with a restless fancy, still wandering through the Creation, but never finding any satisfaction; but in Heaven there are all things that may delight us, and solace the faculties of our Soul. For God is a plenitude of light to the understanding, a multitude of peace to the will, Eternal joy and consolation to the memory. And in Heaven all our desires shall be satisfied with fruition, and those exellencies will always supply new and fresh desires to the soul, which in the beatifical vision shall enlarge into that vast and infinite satisfaction, that it shall be lost in the enjoyment and most happily plunged in that fruition which we shall never fully understand,

derstand, but be still more and more happy in having pleasures so great as to transcend our knowledge. How glorious is that Sun that sets not! and how clear is that day that is not chased by the darkness of the night! Heaven is that resplendent residence, and of this bliss there is such a fullness that our heads are too thick to understand it, or if we were able to understand it, yet our hearts are too narrow to give it entrance; or if our hearts could hold it, yet our tongues are too stammering to express and utter it*. For the glory of the invisible heavens out-strips humane capacity, and outgoes our invention; it is such, as eye hath not seen, ear heard, nor yet enter'd into the heart of man to conceive, what the Almighty, the great Being of Beings, hath prepar'd in Heaven for those that fear him. And though some vessels contain more than others, yet all shall be full, there shall be no vacuity or want in any.

* *Mens deficit, vox sistet, non mea tantùm sed & Angelorum.* St. Ambrose.

Lastly, Take it in the diversity of the prepositions, *cùm & præter*, nothing with, nothing besides thee O Lord! Heap up all the riches of the world into one pile, till they reach the Stars, and charm all the delights of the world into one Circle, and enjoy them freely; yet there is a desire in man, which looks above them, for *whom have I in Heaven but thee? And there is nothing on Earth that I desire besides thee.* The organ of a Christian Ear is not for Earth, its musick is mixt with too many discords, 'tis Heaven it aims at, the Angels with whom it would consort, and the melody of the superiour powers that yields the most absolute concord. This is the Psaltery that King *David* sings to, and is the true

true *Elo* of a Chriſtian; *Whom have I in Heaven but Thee? and there is nothing on Earth I deſire beſides Thee.* How miſerable are they then, whoſe Pleaſures only divert them from *God* their Maker; and have no other Apology for their Neglect of Heaven, than what Sin can make; that court the World, and for a fading Embrace exchange a Diadem of Bliſs, a Crown of Glory?

And here let us raiſe our Thoughts from Earth to Heaven, becauſe the Glorious Trinity is a fairer Object for Contemplation: For in the Glaſs of the Trinity, we may behold all Felicity; it will be Joy to Man's Soul, Health to his Body, Beauty to his Eyes, Muſick to his Ears, Honey to his Mouth, Perfume to his Noſtrils, whole Happineſs to every Part. Therefore, let us no longer doat upon this Mole-hill of Earth, or prize its artificial complexioned Pleaſures, Structures of Cedar and Vermilion, Garments and Embroideries of *Aholiab*, Tables of Delicacies, Couches of Eaſe and Ivory; all Things here below are but *Bracteata Fœlicitas*, Copper leav'd with Gold. If we do but behold the Pavement of Heaven ſtuck with Stars, as ſo many ſparkling Diamonds; How deſpicable and mean is the Statelieſt Palace of the greateſt Monarch? If the Hangings be ſo precious, What muſt we think of the Room? If the Frontiſpiece be ſo Glorious, What are thoſe better Parts yet unſeen? *Magnum & Mirabile ſub tanta Majeſtate.* O think then what Treaſures, what Riches, what Excellences are in thoſe Courts above, where the Gates of the *New-Jeruſalem* is beyond the Orient Majeſty of Pearl, and Streets more ſplendid than pure Gold; where

where there is no need of the clear Light of the *Moon*, nor the bright Beams of the *Sun!* What Ineffable Glory is in *God*, the Light of thoſe Heavenly Tabernacles? Conſider but the Eternal Joyes of that Place, and how heartleſs and dying is the beſt of worldly Pleaſures? Nay, were the whole World turned into a Seraglio of Delight, and every Region into an *Arabia*; could every Field become a Paradiſe, and every Object that we meet with, bring with it a Magazine of Pleaſure; had we all the Enjoyments this Life could triumph in; yet without *God*, we ſhould find them diſmal Fruitions. Heaven doth as far ſurmount all theſe things, as the Celeſtial Sphere doth this Earthly Globe. And ſo the Propoſition is made good, That Heaven is a fairer Object than Earth for our Contemplation, even the Glorious and Eternal Majeſty of the Holy Trinity, that is enſhrin'd in an Unity of Eſſence. And *Pythagoras*, that Old *Samian Philoſopher*, made Unity the Original of all Things, and the Cauſe of all Good in the World. And the Fathers under the Allegorical Vail of that Unity, diſcover an undivided Deity, δι' ἀλληγορίας ἕνα τε καὶ μόνον διδάσκει θεὸν εἶναι, as if That and *God* were ſo inſeparably link't together, that the Thought of Man could not poſſibly part them aſunder. 'Tis a pious Exhortation that St *Paul* gives the *Epheſians* to holy Concord *, and Unity of Spirit; and lays it down with a triple Argument, (knowing that a three-fold Cord is not eaſily broken) and admits of no Separation at all, unleſs they would ſeem to diſſolve their Religion: *There is one Lord*, whom Chriſtians obey, and therefore no Diſtraction by Service; *There is one Faith*, whereby

* Epheſ. 1. 4, 5.

whereby they believe, and therefore no diviſion by Creeds; *there is one baptiſm* whereby they get entrance into the Church, and therefore no diſtinction by initiative grace: and theſe three are more peculiarly μονάδων τρίας that Trinity of Unities, wherein God by the Miniſtry of the Holy Apoſtle appears to his Church as it were in the Shape of three Angels.

Silence now ye warbling Birds, Conſorts of the world be ſtill, and hear the Harmony of the Royal Prophet ſung in an admirable Air, tune the Inſtruments of your hearts unto it, *Thou art my Portion, thou art my Riches.* I love the beauty of thine Houſe, which is no other than thine own Eſſence, and the ſole aim of my deſire is the place of thy Glory. The Diadems and honours of this world are of a ſhort ſtanding, and nothing comparable to that Royalty which is everlaſting, and to that Kingdom which knows no end.

This world is an Ark wherein are clean and unclean Beaſts; a Park where Goats and Sheep live together; a Net where good and bad Fiſh are found: But in Heaven, nothing that is impure or imperfect can have entry there: In that fair place *Solomon*'s wiſdom will appear folly, his knowledge ignorance; *Abſolom*'s beauty ſhall be there deformity; *Samſon*'s ſtrength ſhall paſs there for feebleneſs, and the Riches of all the Kings of the Earth ſhall be there as Poverty. The longeſt term of life in our Forefathers will appear a death, for in Heaven it is in triumph above the reach of dull mortality. A man may enjoy the light of the Sun, and walk in its glittering rayes, and now and then give a glance upon it, though

though we cannot keep our eye fix'd upon its globe to behold its glory; we may behold its beams refracted through a cloud; but we may lose our sight by gazing on it in its naked beauty, for according to an Axiom in Philosophy, *Excellens objectum lædit sensum. Pliny* prying into the Mountain *Vesuvius*, to discover the fiery irruptions of Natures Kiln, procured his death by his too bold attempts into the mysteries of Nature. Surely it cannot but be dangerous to be too inquisitive into the mysteries of the Trinity, which ought rather to be religiously ador'd than curiously search'd into; it requires rather Faith to believe than Reason to comprehend and judge: for where there is a Curtain drawn, if we are so bold to lift it up, we may justly be struck with blindness, even in those things which before were exposed to our view. It is enough that God makes us of his Court, though not of his Council. That we may be free, though not to rifle his Cabinet, yet to sit at his Table, no matter whether on the right hand, or left in his Kingdom. Why should we strive with danger, what we may be ignorant of with safety? In such things admiration is better Piety, than apprehension. Nothing breeds more Atheists among us than this (the first spawn of Sin) Curiosity, which plucks still at the forbidden Tree. The Arminians will find a reason in us of Gods Decrees. The Socinians also will have a reason of his Mysteries, except they see they will not believe. Our sight now doth disperse and lose it self in the immensity of the extent, for who hath beheld it that he might demonstrate it? Not the Angels for they cover their faces; much less we that dwell in Houses of Clay, and have

that ignorance and guiltineſs thoſe glorious Seraphims are freed from, *Iſa.* 6. 2. that cryed one to another, and ſaid, *Holy, holy, holy.* One of the Ancients gloſſes finely upon it, *unum Jehovam celebrant repetendo unum & idem* (Sanctus) *trinum agnoſcunt ter repetendo quod uni tribuerunt.* A Trinity they acknowledge in that Bleſſed Unity of the Godhead, whilſt they repeat thrice, *Holy, holy, holy*; three in one, and all three but one God. Therefore let us not furniſh our heads only with ſpeculations, but laying up Divine things within our hearts, and drawing them out into our lives in order to practice, worſhip the Trinity in Unity, and Unity in Trinity.

The Deity is the ground of our Adoration; and as it is neceſſary for every one to be eſtabliſhed in this truth, that there is a God, ſo likewiſe that there is but * one God, and not a plurality, as the blind Idolatrous Heathen imagine. We ought then to make God the object of our higheſt admiration, and of our greateſt love, to offer Sacrifices of Prayers and Praiſes to him, in all our ways to acknowledge him, and chearfully do what he commands; to truſt in him, and depend upon him: for our life is lent us for no other end but to be mindful of Eternity, and caſt up our eyes to Heaven, our future happineſs. *Anaxagoras* being askt wherefore man was made? replyed, *To behold the Heavens.* For not a || Star ſparkles there, but is a Preacher and Herald to the Majeſty of its Maker. *Empedocles* likewiſe being demanded why he deſired to live in this world? Anſwered, only *to Contemplate Heaven.* Chriſtianity is a kind of Religious Aſtronomy, the Contemplation and ſtudy of Heaven. No Geometry or meaſuring

* *Unitas divinitatis Perſonarum pluralitate multiplex* St. Auſtin.

|| Pſal. 8. verſ. 3.

measuring the Earth in the Christian Mathematicks, unless it be that our Souls might more easily take footing in Heaven. And as Philosophy describing Lines drawn from the Center of the Earth, may go to the Circumference of the Heavens; so, according to our Comportment in these short Moments, (wherein are compriz'd the Lines of Life, which we are to live on Earth) shall be the definitive Sentence of an Eternal Abode. Our true Happiness depends upon our well Management of our Time here; and it highly concerns us, to fore-see what will be our future State: For in this Life we sow those Seeds, whose Fruits either of Misery or Happiness, we shall gather in another World, and reap them in Eternity.

Let the Serious Consideration how short our time is on Earth, enforce upon us a Care of Redeeming it, and use it not to the Maintenance of Wickedness and Vice, but the Promotion of true Religion and Vertue; that our future State may be as happy, as it is sure to be lasting. There are but few that consider, that their Time here on Earth, is but a Prologue to an everlasting State. In this vast Eternity you must Live; Why do you not let your Thoughts be more upon it? Your Minds that love to count the days of this narrow Life, extend themselves unto Eternity, where there are no Limits at all. Tell the Torments of everlasting Fire, the aking Thoughts (if you can) of a burning Soul, that fryes in the Wrath of *God* to eternal Ages: Then number the Joys of Heaven, tell the Notes of that Celestial Quire, the Hymns of Praises that they sing; and though thou hadst a Head as big

as *Archimedes*, that could tell how many Atoms of Duſt were in the Globe of the whole Earth; yet all theſe were but as a ſingle Atom, in compariſon of thoſe endleſs Joys or Sorrows. And it is an Oracle of infallible Truth, and a Promiſe that remains for ever to the Righteous; **Your Joy ſhall remain, none ſhall take it from you.* Therefore, Heaven is the moſt lovely, amiable, and moſt deſireable Object. The Enjoyments of Riches, Honours, Kingdoms, Feaſtings with us in this World, are but ſhort and tranſitory; but in Heaven, there ſhall be an eternal Feaſt: The Jubilation of the Lamb ſhall be for ever, and ſhall be extended to the vaſt duration of Eternity. O my Soul, Why doſt thou not aſpire, and mount up to the Center and Light of Glory, to the Fountain of Beams and Brightneſs, from whence thou waſt derived? How happy ſhalt thou be, when thou ſhalt lay down corruptible Rags of Earth, and being delivered out of the Priſon of this wretched Body, may'ſt be thought worthy to hear the ſacred Songs of that Celeſtial Harmony, and the Praiſes of the King Eternal of that Glorious Empire? How accompliſhed ſhall thy Honour and Glory be, when it ſhall come to thy turn to ſing a gracious Hallelujah? Join unto all this the Pleaſure there is to live in the Company of Angels; to enjoy the grateful Converſation of all thoſe excellent and ſublime Spirits, where Angelical Troops make raviſhing Muſick; and to behold Armies of Saints, more bright than the Stars of Heaven; to contemplate the Sanctity of the Patriarchs, the Hope of the Prophets, the Crown of Martyrs, the white and flowery Garland of Virgins And as for

* Joh. 16. ver. 22.

for the Soveraign King, who keeps his Reſidence in the midſt of that glorious People, What Tongue is able to ſpeak His Praiſe! O *Iſrael!* Now how goodly are thy Tabernacles, how delightful thy Pavilions! Gardens water'd with Floods and Fountains are not ſo flouriſhing, nor are the fruitful Vallies ſo abundant. Let us not then ſuffer our ſelves to be abuſed any longer, with the deluſive Appearances of this World; but fix our Eye on Heaven, becauſe it is a fairer Object than Earth, for our Contemplation; joining with the Royal Prophet, as it is in the Verge of the Text, *Whom have I in Heaven but Thee?*

All the Bleſſings that we do enjoy, are the ſweet Influences of Heaven upon us, *Spiritual* or *Temporal.*

Firſt, *Spiritual Bleſſings in Heavenly Places*, ariſe from no other Spring, and are Irradiations of the Trinity, and the great Kindneſs of Heaven to Mankind, in relation to theſe Souls of ours. The Father, Son, and Holy Ghoſt have all done their parts for them: The Father gave His only Son, the Son gave Himſelf, left his Glory, and endured the bitter Death of the Croſs, meerly to keep our Souls from periſhing. The Holy Ghoſt is become (as it were) our Attendant, waits upon us with continual Offers of his Grace, to enable us to do that which may preſerve them. Theſe things all the Perſons work equally and inſeparably, in reſpect of the Cauſe and Effect; for what One doth, All do: yet in congruity, we attribute a diſtinct Act in regard of the Order and Object.

In

In Order the original of *Action* is aſcribed to the Father, *Joh.* 5. 17, 19. (1.) The Father Creates, *Gen.* 1. 1.

The Nature and Manner of Working, to the Son, *Joh.* 1. 3. *Heb.* 12. (2.) The Son Redeems, *Gal.* 3. 13.

The Efficacy and Power, to the Holy Ghoſt, 1 *Cor.* 11. 12. (3.) The Holy Ghoſt Illuminates, 2 *Pet.* 1 21.

The Father is to be adored, as altogether of Himſelf.

The Son to be glorified, as that Conſubſtantial Word.

The Holy Ghoſt to be magnified, as that Co-eſſential Spirit, eternally proceeding from Both.

The Three Perſons in the Trinity is the Object of our Faith, and we daily own it in our Creed.

(1.) *We believe in* God *the Father, who made the World.*

(2.) *In* God *the Son, who redeem'd all Mankind.*

(3.) *In* God *the Holy Ghoſt, who ſanctifies all the Elect People of* God.

A Unity of Eſſence, and a Trinity of Order; *Ordo originis*, though not *Regiminis*; *Co-ordinati-*

vus,

vus, though not *Subordinativus*; of Priority, though not Superiority; a First, a Second, and a Third, though not a higher, lower, and lowest; for *the Lord our* God *is one* **Lord*; the Godhead or Essence of *God*, is one undivided. *Deut. 6. 4. 1 Cor. 8. 6.

Parmenides (who followed *Pythagoras*) is brought in by *Plato*, Philosophizing on that old Axiom, ἓν καὶ πολλά, One, and Many; and determined thus, That *God* was ἓν, *i. e.* one Divine Essence; He was τὸ ἓν ἀκίνητον, one Immutable Being; He was ἓν τὸ αἰεὶ, one Eternal Being. This *Plato* discourseth in his *Philebus* at large, shewing how τὸ ἓν was πολλά, and τὰ πολλὰ ἓν, One, was Many, and Many, One. And it is not only good Philosophy, but sound Divinity, the Godhead considered diversly; for the manner of Being, is Three Persons in One Essence; the *Father*, *the Son*, *and the Holy Ghost*, 1 John 5. 7.

The Father is the First Person of the Trinity, having Foundation in none, of Personal Substance.

(1.) Ἀγεννεσία, Not begotten to the Father.

The Son is the Second Person in the Trinity, having Foundation of Personal Substance, of whom He is eternally begotten, *Joh.* 5. 26.

(2) γέννησις, Begotten to the Son.

The Holy Ghost is the Third Person in the Trinity, having Foundation from the Father, and the Son; from both which He especially proceedeth, *Joh.* 14. 26.

(3.) ἐκπόρευσις, Proceeding to the Holy Ghost.

Here

Here is a threefold Unity of Perſons in One Nature, of Natures in One Perſon, of Natures and Perſons in One Quality.

In the Firſt is one *God.*
In the Second one *Chriſt.*
In the Third one *Spirit.*

All this Unity is but to uſher in a ſingle Deity. St *Paul* concludes all with an εἷς Θεὸς, *There is One God*, Ephes. 4. 6.

And the Soul carrieth an Image of the Unity of the Godhead, and Trinity of Perſons, in that there is one Soul with three Faculties, of Underſtanding, Will, and Memory. Let us all now lift up our Heart and Voice, and praiſe *God*, chanting forth the Anthem of the Seraphims, for the Redemption of the World by our Lord *Jeſus Chriſt*, the Second Perſon of the Trinity; concluding with S^t *Baſil's* Liturgy, ὁ θεὸς ὁ θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον τὸν τροφὴν πάσης κτίσεως, *O God our God, who haſt ſent this Heavenly Bread, the Food of all the World*, Our Lord Jeſus Chriſt, to be to us a Saviour, a Redeemer. Therefore, with Angels and Arch-Angels, and all the Company of Heaven, we laud and magnifie thy Glorious Name, ever more praiſing Thee, and ſaying, *Holy, holy, holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory.*

Secondly, As *Spiritual*, ſo *Temporal* Bleſſings are the Product of Heaven. This Day is a Signal Inſtance, and carries with it the Pomp of Blaze and Splendour, as it is the Anniverſary of His Majeſty's happy

happy Birth and Nativity. And that Divine Providence that brought him this day into the world, hath led him by the hand of his viſible goodneſs. Ever ſince he entered the porch of life, and walked upon the pavement of the Earth, He has had the Royal Charter of Heaven and enjoy'd the teſtimonies of God's ſpecial care, even a Writ of Protection, **Touch not mine Anointed, do my Prophet no harm.* His life hath been a continued ſeries of Divine Favour. The Adverſary hath not been able to do him violence; the Son of wickedneſs could not hurt him: but he hath ſmitten down his foes before his face, cloathed them with ſhame, and wounded them that hated him. The great Majeſty of Heaven was a Helmet of Salvation unto him, a ſtrong Tower of Defence againſt his cruel Enemies, Domeſtick and Foreign, at *home* and *abroad.* * 1 Chron. 16. 22.

Firſt, Cruel Enemies at *home*, who inveſted their Sword with the Authority of Law, and made themſelves after the Image of a King, and uſurp'd the Seat Royal, chang'd the Kingdom unto a State, and Monarchy into a Commonwealth. This was in the time of our late troubles and confuſions, when Monarchy was ſhaken off, Religion and Property were loſt, and Laws and Liberty were with no ſmall violence invaded, (being as in the days of *Jeroboam**) whoever would, were conſecrated Prieſts of the high places. And when Souldiers turn'd Preachers, every act of Providence that ſeems to favour their Deſigns ſhall be the voice of God. Every opportunity to do miſchief to ſuch as they oppoſe, ſhall be interpreted a Command from Heaven to do it*. *Curſe ye Meroz* was the Texts, Rapine and Plunder * 1 Kings 13. 33. * Judg. 5. 23.

the Comment and the Uſe. Wars ſounded as loud from the Pulpit as the Drum, as if it had been the task of the Heavens to Kill and ſlay, and for its Arms hung in the Zodiack, Man's Anatomy, to ſhew they were born with thoſe that aroſe of the Dragon's Teeth in the Poet, *Mutuis perire gladiis*, to bleed to death on one another's Swords. And here I may lead your thoughts to the unnatural Civil War in our Britiſh Iſle; and the ſight of one *Aceldama*, one field of blood will raiſe up Mens careleſs thoughts to a due valuation and grateful apprehenſion of the comforts we enjoy under our moſt Gracions Sovereign. He that has eſcaped with him in *Job* to bring news of Rapine and Violence, can beſt tell us what it is to ſee a flouriſhing Land become a Sea of Blood; becauſe War playes *Pliny*'s Cockatrice, annoying whatſoever it doth touch. He can tell us what it is to ſee the Horſe in equal ſtate with its rider, both of them weltering in their own gore. He can ſhew us what it is to ſee the obedient Son run over his ſlain Father to eſcape the hands of his own Executioner. He can ſhew us what it is to ſee the burning of Cities, and the woful Inhabitants Martyr'd in the flames. He can complain to us (as the Orator to the Athenians) whatſoever they gain in their thrifty Peace, they are deprived of by thoſe conſuming Tumults. Many in this Nation have witneſs'd the Truth of it with their Eyes, and its Horrour with their Tears: O then pray for the Peace of *Jeruſalem* that love her; and conſequently, for the Life and Proſperity of the Monarch of Great *Britain*, King *Charles the Second*, our dread Soveraign, the light of our Eyes and the * breath of our Noſtrils;

* Lam. 4. 20.

who

who causes malignant vapours to vanish, and dispels those clouds of mischief by his Princely power that would turn Religion into Rebellion, and Faith into Faction, cry up priviledge to invade Regal Prerogative, and under the notion of the Preservers of our Peace, and Defenders of our Liberties, reach out their hand to turn the stream of Royalty, and subvert an excellent Monarchy into a Tyrannical Republick. The Fallacy having been put on the Kingdom, and Cheat acted once before, it will not easily prevail with men of sober and rational judgments, to renounce their Religion (the best in the world) or their Loyalty and obedience to the best of Kings, whose Princely Goodness is not more tender of the Imperial Crown and Dignity, than of the Peace and tranquillity of the Subject. The one as it regards Royal honour, the other the care of his people, to cause Religion happily to flourish, and Liberty, Laws and Property to be safe and inviolable, (with the Blessings of Heaven) notwithstanding the subtile insinuations and cunning Stratagems of the old enemies of Monarchy and the Church to throw us back into a relapse; which reminds us of the late Rebellion, when men in Buff durst proclaim themselves the only Legal Authority of the Nation: and these like a mighty Torrent did drive all before them, with an unruly violence, brake down the banks of Ecclesiastical discipline, making no difference betwixt things Sacred and Common, swallowed up Churches with their Revenues, and laid desolate Sanctuaries of Piety and Religion. Here we may wail out an *Epicedium*, War and desolation, Poverty and paleness, and Garments roll'd in bloud,

hearing the woful groans of dying Men, and bitter lamentations of Children for their Parents. The Orphan blubbers his cheeks, and ſighs with *Eliſha*, *O my Father, my Father.* Now *David* breaths out an Elegy, and, *O Abſolom, Abſolom! my Son, my Son!* And *Rachel* likewiſe *weeps, and will not be comforted, becauſe they are not.* Theſe were the miſeries this Kingdom groan'd under, after the Barbarous and horrid Murder of that Glorious Martyr King *Charles the Firſt*, of ever Bleſſed Memory. And ſo it continued under the heavy yoke of an inſolent Uſurpation, till his Majeſty's happy Reſtauration, actual Government, and Gracious Reign over us in Peace and quietneſs, ſecurity and freedom. Theſe temporal enjoyments, we owe their happineſs (under God) to the prudent Conduct of Regal Majeſty. And here take this Theſis or Doctrine by way of affirmative poſition.

If the Church be depriv'd of Kingly Majeſty, ſhe is as apt to be infected with home-bred Errours as Foreign injuries; * for when there was no King in *Iſrael*, every man did what was right in his own eyes. We ſee then the Office of a King is attended with as much burthen as juriſdiction. He muſt encounter with Adverſaries. For has the Holy Oyl been pour'd upon his head, and the Crown ſetled upon it by Divine Providence, which over-rules Nature? He that has given him the Crown, gave the Sword alſo to ſecure and guard it: and as it was *Judah*'s Prerogative to ſway the Royal Scepter, ſo alſo to yield Protection; for the King is *Cuſtos utriuſque Tabulæ, Defender of the Faith*, and a *Nurſing Father to the Church.* And the Princely Power, and Soveraign

* Judg. 17. 6.

Soveraign Authority (with God's Blessing) may still preserve the true and ancient constitution both of Church and State from Anarchy and Disorder, from Popish Superstition and Fanatical Faction. For the King has his Authority over us from Heaven κύριος χαρισᾶι βασιλεῖς, *the Lord sets up Kings*, saith the Father: And Ἐκ Διὸς Βασιλῆες, *Kings are from God*, says the Heathen. Therefore I must be subject, purely out of Conscience, for the Lord's sake. The Religion of the Church of *Rome* (like the Laws of *Draco*) are written in Bloud, advanced by Policy, and propagated by Violence: whereas Christianity never used the Sword (the Kingdom of Heaven is another kind of * warfare) Christianity came attired into the world with the white of Meekness, Humility, and Patience. Christ the Prince of Peace, never pull'd the Crown from any Prince's head, but commands the payment of all Duties to *Cæsar*, and acknowledgeth *Pilate*'s power to be from above. Nor did any of his followers ever rebel against their Prince, usurp the State, or disturb the Government; and though it was their unhappy fate at first to be accused as Factious and Seditious, yet none were better Subjects, nor testified their Allegiance more to Authority. St *Paul* in the days of Heathen Persecution and Tyranny lays down this Hypothesis, *There is no Power but of God: the Powers that be* ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσὶν, *are ordained of God.* If Religion be pretended, an Heathen must not be resisted. If Tyranny, 'tis damnation to oppose a *Nero*. *They that resist* ||, *shall receive*, ἑαυτοῖς κρῖμα λήψονται, *the wrath and judgment of God*, saith the Apostle. And the Church of *England* teaches no other

* 2 Cor. 10. 4.

|| Rom. 13. 1, 2.

other Doctrine than what was taught by the Prophets and Apoſtles themſelves, *i. e.* Obedience and Submiſſion to Kings and Governours. In the Prophecy of *Obadiah*, they are called Σωτῆρες, *Saviours*, or *Deliverers*. In *Ezekiel*'s Language they are ποιμένες *Shepheards*, to Feed and Rule the People. In St *Paul*'s they are λειτοῦργοι τοῦ Θεοῦ, *God's Miniſters*; nay *Elohim*, *Gods* * by Office and Deputation, to Govern the affairs of Men on Earth. The Apoſtles alſo charged thoſe whom they imploy'd in ſetling of the Churches, to *put them in mind to be ſubject to Principalities* || *and Powers, and to Obey Magiſtrates.* And St *Peter*'s Exhortation is, *Submit your ſelves to every Ordinance of Man for the Lords ſake* *, not only unto the King ὡς ὑπερέχοντι *as ſupream*, but *unto Governours* ὡς δι' αὐτοῦ πεμπομένοις, *as being ſent by him. Rebellion* then *is as the Sin of Witchcraft, and Diſobedience as the Iniquity of Idolatry* ||. For whoſoever diſobeys the Vice-Roy, affronts the Soveraign; they fight againſt God, and attempt to croſs the decrees of Heaven, and fruſtrate the Counſel of the Moſt High, who ſays, *By me Kings* * *Reign.* And it is the Aſſertion of *Plato*, That a Kingdom is Θεῖον ἀγαθόν, *a Divine Good*, which imprints on our minds a double inſtruction, to *Fear God and Honour the King*, 1 Pet. 2. 17. Firſt to adorn the Chriſtian Religion with Holineſs and Piety of life. It is Religion that ennobles Man, erects his affections, and eſtates him in a happineſs above nature; alters his very being, and puts him in oppoſition to what he was before. Religion is the moſt effectual inſtrument to reform mens lives, and bring them into an hatred of their Vices, which all Moraliſts, eſpecially the

* Exod. 22. 28.

|| Titus 3. 1.

* 1 Pet. 2. 13.

||1Sam.15. 23.

* Prov. 8. 15.

the *Pythagoreans*, after all their Industry, despaired of. What Reports *Diogenes*, *Laertius*, and *Valerius Maximus*, make of *Polemus*, the Convert of *Zeno*, are but mean and low things, if compared with the Acts, and glorious Success of Christianity; whose Vertue and Influence upon Men's Consciences, inables them to subdue Self, overcome their Vices, check the impetuous Force of their Passions, and withstand their own carnal and sensual Inclinations, the greatest and most noble Conquest.

As the Lustre of Christianity was thus bright and glorious, in the Primitive Constitution; so was the Honour of its Professors, that they were of such Piety and Integrity, that their Adversaries confess'd, that their Religion was their only Ruin.

Let us therefore be so stedfast in our Religion, unshaken in our Faith, so constant in our Devotion, and holy and unspotted in our Lives, that *Wisdom may be justified* not only *of her Children*, but Enemies also: which lays the greatest Obligation on us, to live the most Holy and Religious Life towards *God:* For were we more Holy and Righteous in our Ways, and did we walk in Newness of Life, we should more convince the World of the Truth of our Religion. *Holiness* (saith the Psalmist) *becomes* (O Lord) *thine House for* * *ever.* No Garment becomes the Church so well, as the Garment of Holiness. It is Sanctity, that is the Churches Glory: It is the Ephod of Purity, that is the Churches Excellency. Our first Creation set before us, as Hieroglyphicks before the *Ægyptians*, whose very Shapes and Figures were Doctrinal; and by a kind of Oratory, preach'd the Spectatours Duty.

* Psal. 93. 5.

ty. What elſe means the Image of *God* in the Soul, but that it might continually act and work according to the Pattern, *viz.* Godlineſs, after whoſe Likeneſs it was created according to Holineſs and Perfection, which it brought down from Heaven; that reflecting ſtill upon the ſame Image, it might *be* ‖ 1 Pet. 1. 15. *holy as He is* ‖*holy.* For a Holy Life, and Chriſtian Works, are the very way to the glorious Viſion, and Fruition of the great *God*, in an everlaſting bleſſed Life: * Rom. 6. 22. Therefore, *Fear God, and honour the King*, which is the beſt Chriſtian Practice, and brings me to the next Gradation in our Diſcourſe, *viz.* To crown our Zeal with Loyalty to the King; for He is Εἰκὼν θεῦ ἔμψυχος, wears *God*'s Image, and beautifies the World with Order and Government; whereby ſo many Millions of Men do breath the Life of Peace and Comfort. For, Whither would the Fury of Mens Paſſions lead them, if they were not bounded with Authority, and ſubdu'd to an awful Subjection by the higher Powers? Religion would quickly feel a heavy Deſtiny, and the World be drown'd in Blood, as it was once in Water. The Sword of Authority is put into the Hand of the King, by Almighty *God*. To the like Senſe alſo, is that of *Neſtor* to *Agamemnon:*

Λαῶν ἐσσὶ ἄναξ, κί τοι Ζεὺς ἐγγυάλιξε
Σκῆπτρόν τ' ἠδὲ Θέμιστας ——

Jove lent thee thy Scepter and Juriſdiction. The King's Power is from *God*; and for any private Perſon, or any Club of Subjects to wreſt it out, is a double Uſurpation.

Firſt,

First, They invade *God's* Sovereignty, who saith, ‖*Vengeance is mine.* ‖ Rom. 12. 19.

Secondly, The Princes Prerogative, whose Office is to Protect and Punish: Rewards to Vertue and Merit, as well as Punishment to Sin and Vice, are dispensed: *A *Terrour to evil doers* (saith the Text) *and a Praise to them that do well.* Therefore, *Honour the King.* * 1 Pet. 2. 14.

Secondly, As the Goodness of Heaven shines in the Preservation of our Royal Sovereign, from the Usurpation of cruel Enemies at *Home*; so likewise, Divine Providence has guarded him from Foreign Attempts of unreasonbble Men *Abroad*; and made the Plots and Conspiracies of these (worse than Heathens) of none Effect; and deliver'd our King, and our Princes, our Nobles, and the Heads of our Tribes, the Governours of our Church, and Judges of our Land; nay, the whole Commons of this Realm, from a fearful Destruction, that would have swallowed them up: For, when the Ax is laid to the Root of the Tree, to cut off Sovereignty, and destroy the Lord's Anointed; the rest of the People, who are the Branches, must expect lopping. The restless Emissaries of the Church of *Rome*, whether Priests, Jesuits, or Colledge of Cardinals, give daily Proof of their inveterate Malice against the King, the Government, and *Protestant* Religion; thinking that New Massacres are the most effectual course, to stop the Cry of the Old; and that the readiest way to silence their Adversaries, is to make them Instances of the Truth of the Accusation.

If the Great *God* of Heaven (who refrains the Spirits of Men that delight in Blood) had not been

gracious to our King and Kingdom, you had not this Day been Auditors, nor I Speaker of this Theme; but all of us miſerable Spectatours of the contrary: And the Pope's Triple Crown would have been ſet with many Red-Roſes of great Triumphs in Proteſtant Blood. But Heaven hath preſerved our Church from Ruin and Confuſion, from the ſpreadings and prevailings of Errours, Hereſies and Schiſms, Superſtition and Idolatry, which ſtrive to oppreſs us, and to eclipſe the Truth and Purity of Doctrine, which is our Churches Glory.

Laſtly, As Divine Providence and Goodneſs did this Day bring into the World our gracious Sovereign, and hath hitherto preſerv'd Him from all Enemies, Domeſtick and Foreign: So the ſame ſpecial Grace and Favour of *God*, did this Day bring home and reſtore to us our King; a Prince of ſo much Clemency and Mercy, that He is inferiour to none that ſways a Scepter, or ſits upon a Throne. His Reſtauration was wonderful, without any Effuſion of Blood. The Voice of War is changed into Proclamations of Peace, the Clattering of Swords and Spears is turned into the ſweet Melody of Harps, and the harſh Tones of Death into a Pſalm of Thankſgiving. O Lord, thou art become gracious unto thy Land, and haſt turn'd away the Captivity of *Jacob*: Praiſe therefore waits on Thee in *Zion*, and unto Thee ſhall the Vow be perform'd in *Jeruſalem*. We celebrate the Memory of this thy Mercy, in reſtoring our King, and with Him the free Profeſſion of true Religion and Worſhip. What doth *God* require now both from Prince and People, but the Acknowledgment of his

his Favour? He that will not glorifie *God*, as the Father of Mercies; in the Rigour of Justice, *God* may glorifie Himself in his eternal Ruin. If we prove not the Heralds of his Glory, Examples shall we be of his Just Indignation. All tasting Mercy, all should be Thankful; and though all have not Frankincense, yet every one may have praise. *Te Deum laudamus*, we praise thee, O *God*; our Souls do magnifie the Lord. We praise *God* in his Sanctuary, and in the Firmament of his Power, for his mighty Acts, and according to his excellent Greatness. Praise him with the Sound of the Trumpet, with Psaltery and Harp, with stringed Instruments and Organs; shew your selves joyful before the Lord the King. Let every thing that hath Breath, praise the Lord.

Let us now direct our Prayers and Supplications to the Glorious and Eternal Trinity, that all Blessings, Divine and Human, Spiritual and Temporal, like the precious Ointment of *Aaron*'s, may be pour'd out on the Head of our Royal Sovereign, Length of Days on his Right Hand, on his Left Riches and Honour; That his Reign may be Glorious, and his Regal Virtues after this Life crowned with Immortal Glory. And We, with the Residue of *God*'s holy Church, may rise to that incomprehensible endless Felicity; where the Blessings of the Trinity in Unity, and Unity in Trinity, will gloriously shine upon our Souls for evermore.

Now, unto the King Eternal, Immortal, Invisible, and only Wise *God*, be ascribed all Honour and Glory, for ever and ever,

AMEN.